

Bulletin of Anomalous Experience

Volume 5, Number 2

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Mail

Too much of a good thing?

It was P.T. Barnum, I believe, who said that the way to succeed in show business was to "leave 'em begging for more." This bit of wisdom also holds true for publishing, I suspect, and for years I have been left begging for more from each issue of BAE. As I have often told you, it is one of my favorite periodicals.

An interesting phenomenon (anomalous, I doubt, but a phenomenon nonetheless) has occurred with this issue [Vol. 5, No. 1] however, and that is that I found myself getting bored and irritated. There was just too much material to get through at one sitting and I find it annoying if it takes me longer than one sitting to finish a periodical. Sixteen pages is just right, but twenty-five is too long for me. Yes, yes, I know. These days everybody in our society has a short attention span, is looking for shortcuts, and is seeking instant gratification. Be that as it may, this is what's so for me.

It seems to me that you are now definitely a success and that you are getting the participation you have been looking for. Perhaps it is appropriate to start being more selective in the material you print. Not only will selectivity upgrade the quality of the articles but it is likely to make publication in BAE appear to be more of a "plum" and, ironically, it might just lead to a larger number of submissions. Moreover, if you don't print everything you receive for each issue, you'll be building up a backlog of submissions in case you come up short for a later issue.

[In another letter, David writes:] in the last issue of BAE, Hilary Evans had a note about the value of the Bulletin for networking purposes. I agree with him. Many has been the time that I have called you to get the address or telephone number of one of your contributors. I believe, however, that the networking value of the Bulletin can be significantly enhanced.

How about publishing a special issue specifically for networking. For a modest fee, say $5 or so, each subscriber who wishes to be listed in and/or receive this issue, could submit his/her name, address, telephone, biography, and area(s) of networking interest. It could be invaluable to many of us.

Keep up the good work!

David Ritchey, Ph.D.

Thanks for both of your recent letters. I appreciate and encourage constructive criticism about BAE.

BAE is now a hybrid of two kinds of newsletters. It started as a forum for networking, published bimonthly in order to maintain a timeliness and freshness to the dialogue. For various reasons (not least of which is my personal interest) I began to include reviews of medical and psychological literature relevant to the study of anomalous experiences, literature not easily available to most readers. This literature review turned out to be surprisingly popular, and now constitutes a substantial portion of each issue.

Lately BAE has started serving a third function: Presenting collections of research on specific topics, such as recent profiles of research on the "fantasy prone personality" or hypnotic regression to childhood and infancy. Even though these sections were lengthy and probably require a lot of concentration and time to digest, I felt strongly that someone should make the original material available to the abduction community. (Apropos of David Hufford's comments in the last issue about "careless citations," it also encourages readers to make an effort to dig up original sources — or ask BAE to do it — rather than rely solely on someone else's interpretation or statement about a field of study).

Despite all these good intentions, if readers are feeling overwhelmed or irritated by the volume of material in each issue, then the overall purpose is not being served. Therefore, I would greatly appreciate readers' comments on your suggestions, as well as comments on

- *the size of each issue*
- *the content*
- *the frequency of publication (is bimonthly too frequent? Would people be happier with a somewhat larger quarterly publication?).*

Economic pressures have dictated that I keep the maximum number of pages in each issue to a maximum of 24, so you need not worry that BAE will be the size of a telephone directory by the end of the year.

As to your other suggestion, of a special networking insert or supplement, I think this is an excellent idea. I will organize such a project for the next issue.

Thanks again, David. I really appreciate your taking the time to share your thoughts with me, and I hope your comments will stimulate some discussion about the form and content of BAE.

Is Robert Lindner's "Kirk" really Cordwainer Smith?

Last issue, Dennis Stacy inquired of BAE readers whether "Kirk," Robert Lindner's space-faring patient discussed in "The Jet-Propelled Couch" (and excerpted in BAE 4.6) was really the science-fiction writer Cordwainer Smith, and whether "Cordwainer Smith was really a pseudonym for Paul Lindbarger,... a UN diplomat." Two readers came through with help for Dennis.

Michael Strainic writes:

Just thought I'd let you know that I have contacted Dennis Stacy re: his query about the Kirk/Cordwainer Smith connection — I am quite familiar with Smith's works, and I just don't think there is any link there. However, to be doubly sure, I just spoke today with an old friend who is THE expert on these matters (in fact, he invented the term SciFi — you may even know of him — Forrest J. [Forry] Ackerman) — and he is doubtful as well about any connection. Anyway, we shall pursue....

And Claude Mauge sent along copies of entries on both Lindner and Cordwainer Smith from The Encyclopedia of Science Fiction (Peter Nicholls, ed., Granada 1981). Of Cordwainer Smith, the Encyclopedia says:

Most famous pseudonym of Paul Myron Anthony Linebarger (1913-66), American writer, political scientist, military adviser in Korea and Malaya (though not Vietnam); a polyglot, he spent many of his early years in Europe, Japan and China. He was a devout High Anglican, deeply interested in psychoanalysis and expert in "brainwashing" techniques, on which he wrote an early text, Psychological Warfare (1948). Right-wing in politics, he played an active role in propping up the partially corrupt regime in China before the Communist revolution.

...As CS, his first story is the famous "Scanners Live in Vain" (1950), published obscurely in *Fantasy Book* magazine and for several years his only acknowledged work in the field....Scanners are space pilots; the sensory rigours of their job entail their transformation into beings whose sensorium has been blanked; the story deals with their end of the form of space travel necessitating the contortions....

The heart of the CS universe comes at least 10,000 years later, and is centred in the main on two foci: the hegemony of true humans under the Instrumentality, a vaguely defined term describing a hereditary caste of rulers centred on Manhome or Old Earth from which they benevolently dominate the galaxy; and the planet Norstrilia, or Old North Australia, whose mutated sheep grow viruses that give forth the drug santa clara, or stroon, which confers immortality, at great financial cost...Interpenetrating these locales is the long story of the underpeople — animals biologically transformed into human-like beings, but without any civil rights whatsoever until a slow revolution is begun...to gain equal status.

Robert Lindner merits a mention in this Encyclopedia because of "The Jet Propelled Couch." The entry on Lindner notes:

"a persistent rumour over the years has been that the anonymous patient in RL's essay was actually the young Paul Linebarger...it seems to fit with what is known of Linebarger's early history, not to speak of the consistency of his fantasy world. However, some Cordwainer Smith scholars deny the link."

Comment on "The Meaningfulness of 'Mass Hallucination' "

I appreciated Steve Mizrach's article in the February issue. I have, however, a small point of contention. He said, "Even if 70,000 people all hallucinated the BVM and Fatima, *that is still a mystery.* (What agency caused them all to see her at once? Why?)"

I am not Catholic, and I know almost nothing about what happened at Fatima. However, I have noticed that William Thomas Walsh in his book, *Our Lady of Fatima,* said of the appearance of Blessed Virgin Mary: "The crowd saw nothing of all this: at least there seems to be no solid verification of the claim that a few saw the lady. What they all did see, however, was something stupendous." Walsh then goes on to describe the sun dancing, rotating on its axis, developing a crimson border and plunging "in a mighty zigzag, toward the crowd."

Mizrach's point may still be relevant, although the facts are incorrect. Of course, some people interpret that what the crowd of 70,000 saw was not a mass hallucination, but a UFO event.

Mark Briggs, CSW

I forwarded this letter to Steve Mizrach, who replies:

The particulars of what was seen or not seen at Fatima are debatable. I used it as an example of a mass BVM sighting. It is not the only one in the historical record.

The question remains, if a large group of people, some of whom are not Catholics, all hallucinate an apparition of the BVM, the question remains as to the source of the image. "Faith" is not a sufficient explanation.

John Keel, and other UFOlogists, have expressed the opinion that Fatima very likely was a UFO event. Some witnesses reported that they saw small figures hanging from a ladder outside the "dancing sun." The question in this case is as to why during a UFO event a small number of people also saw a BVM apparition...

Comment on "How Are Experiencers Needs Being Met?"

This letter by Richard Boylan continues a dialogue that began with Georgia Flamburis's essay "How Are Experiencers' Needs Being Met?" (Experiencers' Section of BAE 4.5) and continued with comments by Dr. Boylan in 4.6 and a response by Ms. Flamburis in 5.1.

I wish to thank Georgia Flamburis for her kind comments on my previous reply. She also raised several questions and concerns, to which I would like to take this opportunity to respond.

1. Ms. Flamburis noted my observation that it is best for an experiencer to share encounter experiences with an experienced professional resource person, and thus obtain some clarification. She then wonders whether I am referring to myself in calling for an experienced resource person. No. While I certainly am one, I am not the only one. Experiencers (and those who believe they may be experiencers) have a number of resource persons skilled in both psychology and close extraterrestrial encounter research from whom to seek consultation.

The reasons I suggest that an experiencer seek an experienced resource person are several. Close ET encounters are processed subjectively by the experiencer. As with any anomalous experience, the subject/person may not be in the best position to make complete sense of his/her experience by him/herself. For example, the experiencer may not have any previous knowledge about extraterrestrials or encounters, and have hardly any idea of what has gone on. A resource person can share the growing body of scientifically-researched information about encounters, thus providing the experiencer with informational tools s/he can use to understand more fully his/her encounter. Or the Experiencer may be so shaken by the CE-4 encounter that s/he cannot summon up him/herself to do the work of sorting out the encounter unaided. The experienced and informed professional can help to sort out the experience, by unbiased careful review of the events with the Experiencer, and psychological counseling around the initial fear and self-doubt that often attend such encounters. Or, in the case of the person who is unsure whether s/he had a close extraterrestrial encounter, the professional resource person can offer not only an analysis of the objective data of the supposed event, but also a psychological analysis of the Experiencer's psyche, to help determine if an objective CE-4 event took place (as distinguished from a misinterpretation of the objective setting, an overinterpretation of a dream or hypnopompic hallucination, a factitious production, and so forth.)

Ms. Flamburis's letter notes an appropriate concern for non-biased investigation and non-biased therapeutic support. I could not agree more. There are too many "UFO investigators" who don't recognize their own lack of qualifications for intervening and scientifically (which includes psychologically) evaluating the data they seek. Other such "investigators", who have ideological axes to grind because their minds are already made up about the nature and motives of CE-4 encounters and extraterrestrials, impose their own narrow mindset on the frightened, inexperienced, suggestible experiencer, and then triumphantly cite the subsequent "data" from the experiencer they brainwashed as further case "proof" for their preconceived prejudice. Experiencers have had more than enough damage from such arrogant, amateur, nonscientific "investigators".

Non-biased therapeutic support is also important. Not every professional licensed psychotherapist knows enough about close ET encounters, or is open-minded enough to learn, to be a helpful resource to the Experiencer. Informed, professional psychotherapists can be of great assistance to the experiencer, in moving past fears or self-doubts. Any real professional knows not to impose his/her private views on the person seeking their services, for avoiding such is a basic ethical tenet of psychology.

Ms. Flamburis expresses appropriate concern about researchers/ investigators foisting their unproven theories about close encounters upon the new experiencer. She suggests that the antidote to this problem is for researchers/ investigators to share all theories with the experiencer, in the interest of broadening the experiencer's perspective and providing him/her material from which to fashion the experiencer's own interpretation of the CE-4 event. While there are well-informed sophisticated persons who are fairly well equipped to interpret their own experience and sort out among competing theories for the truth about CE-4 events, there are also plenty of other experiencers who are not well-informed, and lack the sophistication to evaluate competing theories. Such persons want, ask for, and even plead for some guidance in identifying those explanations which are derived from the soundest, most professional and scientific research. My suggestion to use an experienced informed professional is directed primarily to these latter group of experiencers.

While the state of knowledge about close extraterrestrial encounters is far from complete, there is a developing core of consistent information, independently convergent from various professionals using scientific methods, which is available. All competing theories are not equally likely to be valid, and in the light of that consistent core of knowledge, certain CE-4 theories are clearly false. It is my opinion, based on information, that CE-4 research has reached a point where certain facts about the close encounter phenomenon are sufficiently well-established scientifically, that a beginning scientific theory of close encounters can be elaborated, and at least some other explanations can be labeled invalidated hypotheses.

2. Georgia Flamburis also quotes my statement about government intelligence operatives deliberately sowing a blend of scary falsehoods and some facts about close encounters to intimidate experiencers. She asserts that such disinformation about the facts of close extraterrestrial encounters is not all designed by the government intelligence networks. She goes on to explain this by noting that some people, who are not intelligence operatives/ assets, purposely report false information for financial gain or other self-serving motives, while other people distort their reports of CE-4 experiences by misinterpreting the event. I would certainly agree that false witnesses and

misinterpretations abound in UFOlogy. However, the word "disinformation" is a technical intelligence community term, invented by Soviet Intelligence, and classically is used to describe an intelligence deception operation. Thus, by definition, disinformation has its source in government intelligence operations.

3. Ms. Flamburis takes exception to my observation that close-encounter-experiencer consciousness-sharing/support groups evolve and develop broader goals as the experiencers assimilate and grow comfortable with their CE-4 experiences. From her remarks, it appears that she is having second thoughts about her own past outreach activities, and thus feels it is unwise for other experiencers to do so. While many experiencers may wish to stay private, or consider the state of their understanding about CE-4s to be too undeveloped or confused to go public or do outreach, those other experiencers who are more settled and clear surely have the right to share what they have come to know.

Ms. Flamburis goes on to say that it "may be clinically questionable to encourage support group members in accepting and disseminating hypotheses so quickly...." It is not clear whom she is suggesting encourages support group members to accept hypotheses. Just to go on record for my own activity, I don't encourage experiencers I work with to accept any hypothesis. Each is free to make up her/his own mind. As to her concern that (someone) encourages their support group members to disseminate what they have come to know, she should understand that it is a conventional step in human growing to want to share hard-won gains with others. And it is often therapeutic for the experiencer to do so, and thus affirm her/himself and their understanding.

While Ms. Flamburis emphasizes the tentativeness of CE-4 information to date, and (justifiable) concerns about ideologically-rigid investigators/researchers and even clinicians, (which I agree with), I must also emphasize the existence of a truthful core of what is now known, and both the need many experiencers have for professional guidance, and the right of experiencers to share what they have come to know.

Courageous public experiencers, (such as Georgia Flamburis), need to be recognized and esteemed for pioneering contributions to the public dialogue and understanding of the close encounter phenomenon.

Richard Boylan, Ph.D.

Networking

UFOROM (Ufology Research of Manitoba) and Swamp Gas Journal

The following is from a press release sent by Chris Rutkowski:

UFOROM is a private, non-profit and volunteer organisation which is involved in rational discourse, investigation and research on UFOs and related phenomena. It was established in 1975 in Winnipeg, Manitoba, Canada.

UFOROM is not open to general public membership. However, independent investigators and researchers throughout North America and particularly in Canada are associated with UFOROM by way of their contributions of case information and data from their own areas. Such contributions are welcomed and readily acknowledged by UFOROM.

Although UFOROM does not publish a journal or newsletter for general distribution, associates frequently exchange information on an informal basis. This information is made available through articles and reports published in UFO magazines or books, written or edited by UFOROM associates.

UFOROM is associated with an irregular ufozine titled the Swamp Gas Journal, which has been published since 1978. It is available in hard copy through zine exchange or for a "cost" of one International Postal Reply Coupon per issue. As an experiment, recent issues also have been made available in electronic format via INTERNET by posting a request to:

rutkows@ccu.umanitoba.ca

UFOROM associates are involved with the J. Allen Hynek Center for UFO Studies (CUFOS), the Mutual UFO Network (MUFON) and various other organisations. UFOROM functions independently, but operates with an understanding of complete co-operation and information exchange with interested and serious researchers in their specialised areas of interest.

UFOROM is devoted to the rational and objective study of UFOs and related phenomena, as well as other controversial phenomena such as crop circles. All views on these phenomena, including both proponent and contrary standpoints, are considered. In this regard, UFOROM associates tend to engage in dialogue with both "believers" and "debunkers". It is hoped that such attempts to "bridge the gap" between the two sides of the debate will encourage more constructive discourse.

Correspondence for UFOROM can be snailmailed to:

UFOROM
Box 1918
Winnipeg, Manitoba
Canada R3C 3R2

Reviews

The Flying Saucer Subculture

by John A. Keel

reprinted from The Journal of Popular Culture, VIII(4), 1975
28 pages, pamphlet-sized.
Available from Arcturus Book Services, P.O. Box 831383, Stone Mountain, Georgia 30083-0023 U.S.A.
(Price is about $5 but write Arcturus for details)

This classic article, reprinted in pamphlet form, is an extensively footnoted and referenced chronicle of the evolution of "the flying saucer myth," primarily in American culture, from the Shaver stories published in the early 1940s (see below), through to the 60s.

Keel is not exactly the favorite son of American UFOlogy, and the feeling appears to be mutual ("American ufology remains a sad little hobby for a tiny group for severely maladjusted people"). Nonetheless, his investigative works and his observations of the correlations between abductions, and psychic phenomena predate the current "discoveries" of the abduction field by 20 years, and are worth reviewing by any serious student of the phenomenon.

"The Flying Saucer Subculture" is not a favourable view of UFOlogy. Keel sees UFOlogy as "a propaganda movement rather than a scientific movement," one which has succeeded in convincing a large percentage of the population that flying saucers are spacecraft piloted by extraterrestrials, and that the government knows this and is suppressing that knowledge. Keel suggests that promotion of the government coverup premise has contributed to "the growing credibility gap between the government and the people" especially among teenagers brought up on UFO literature. A three-page Afterward dated 1993 observes sadly that there has been no real progress in UFOlogy since the publication of the original paper.

This is a most entertaining article which packs in lots of information about the popular history of Ufology. Be warned, though — portions may offend some.

...There was an interesting and significant prelude ot the 1947 flap. In 1944, a science-fiction magazine, *Amazing Stories*, edited by Ray Palmer, published a story titled, "I Remember Lemuria" by Richard Shaver. Shaver had rehashed an old theme, the underground "Secret Commonwealth" of the fairy belief of the Middle Ages. Wells had employed this same theme himself in *The Time Machine* (1895) with the ugly, evil underground-dwelling Morlocks feasting upon the gentle surface-dwelling Eloi. A.A. Merritt used the same theme in *The Moon Pool* (1933), so it was a science fiction cliché. Shaver described his adventures in the caverns of the Dero (detrimental robots). He claimed the evil dero were runnng the world by controlling the minds of men through insidious rays projected from their caves.

Palmer was amazed when he was buried under thousands of letters from people claiming they, too, had had experiences with the dero and that Shaver was telling the truth. Actually, many of them were expressing the recognizable symptoms of paranoid-schizophrenia, whil others were recounting the classic manifestations of demonology. Palmer ghosted several more dero stories, the Shaver Mystery was brought into being, and the circulation of *Amazing Stories* skyrocketed, outstripping all its competitors....

Contribution and Subscription Information

Bulletin of Anomalous Experience is a networking newsletter about the UFO abduction phenomenon and related issues, for mental health professionals and interested scientists. BAE is a forum for presentation of ideas and information, and debate of same. Comment on anything you see here, brief or lengthy, are encouraged. So are opinion pieces, and notices of books, articles or journals you think are relevant to this field. Participate!

Our editorial policy was best described by Hilary Evans, who said we try to "comfortably tread the narrow path between the groves of academia and the dust and heat of the marketplace, inquiring and suggesting, not asserting or insisting." We publish most anything, whether we agree with it or not, as long as it's on topic.

Material for publication in computer-readable format is especially welcome . I can accept 3.5" or 5.25" diskettes. I run Word for Windows 2.0, but you can also send files in ASCII format. (Macintosh users: I don't have a Mac-to-PC conversion program, so please send files that are readable on an IBM system). If you are online, you can also e-mail material to me at my Internet address (see below)..

Subscriptions are $25 per calendar year (6 bimonthly issues); back issues are also available at $25 per calendar year. Remit in U.S. funds for U.S. and foreign orders, and Canadian funds for Canadian orders. Make cheques or money orders payable to "David Gotlib, M.D.", *not* to BAE.

Send contributions to BAE, or requests for subscriptions, to
David Gotlib, M.D.
Bulletin of Anomalous Experience
2 St. Clair Avenue West, Suite 607
Toronto, Ontario, Canada M4V 1L5
Telephone (416) 963-8700 Fax (416) 962-4622
Internet drdave@io.org
This is a NEW address. I will still maintain the old one, drdave@well.sf.ca.us, but I prefer mail be sent to the new address.

Dark White: Aliens, Abductions, and the UFO Obsession

by Jim Schnabel

303 pages, hardcover. New York: Penguin Books, 1994

If John Keel were to write a 90's update to his "Flying Saucer Subculture," that book might read a lot like Dark White. The first excerpt below pretty well summarized Schnabel's take on the field. Dark White concerns itself with the principal figures in the abduction field as much as with the abduction experience itself. Chapters are titled "Budd," "Whitley," "Klass," and "John and Ken," (John Mack and Ken Ring), but Schnabel also includes others like Jenny Randles and Michael Persinger.

Schnabel has previously written Round In Circles, which I have not yet had an opportunity to read, but which I understand does for crop circles what Dark White does for the abduction field.

Dark White is a snapshot of UFOlogy from an outsider's point of view. While many inside the field may not care for Schnabel's presentation or conclusions, they might pause to consider the value of this book, at the very least, as a compelling statement of what might be called the abduction field's "image problem."

...The modern UFO phenomenon involves much more than tricksy abductees. It involves unusual things that fly around in the sky, and groups of people who attempt to study those things. In that sense it should fall squarely and safely within the realm of science. Yet there is something about UFOs and ufology, an obsessing oddness, that attracts like moths to a light not only psychics and hysterics and tricksters and shamans and shamanesses, but also conspiracy-theorists, schizophrenics, obsessive-compulsives, con-men, cranks, misfits, impostors, and deviants of every description. The ordinary and congenial are there, of course, and I don't wish to offend them, but too often they seem outnumbered, or at least outshouted, and whether the ufological issue at hand is abductions or crashed saucers or government coverups, one's sanity is always at risk. ...

...The abduction syndrome can usefully be considered a modern version of spirit-possession, but both can probably be accounted for by ordinary, goal-directed, conniving human intelligence — acting consciously or unconsciously.

The anthropologist I. M. Lewis, in a book entitled Ecstatic Religion, discussed a variety of spirit-possession syndromes found in the Third World. Here is an example from Tanzania:

> The possessing spirit, which manifests its presence by hysterical and other symptoms, demands gifts which reflect its origin. Treatment here is often a lengthy business; and involves not only the usual costly cathartic dances but also the presence for some time of the therapist within the family of the afflicted woman. In this enlightened therapy, the sick wife is made to feel the centre of attention and her husband may even be constrained to modify his behaviour towards his spouse.

...

Lewis makes clear, with numerous examples, that such female possession syndromes are endemic in cultures where women are treated subordinately, and essentially represent the expression of forbidden impulses and desires, including the desire, often expressed with elaborate deceptions, to annoy males and to protest against their domination. Possessees are not always female, but when they are not, according to Lewis, the possessed male can usually be said to occupy a similarly subordinate or peripheral place in society; thus the function of possession as a technique of social subversion and protest would appear to be a general one. However, in practice virtually all possession syndromes are populated mainly by women.

For our comparative purposes, it is also worth noting that spirit-possession, perhaps when it has proved successful as a manipulative or esteem-elevating technique on one occasion, tends to become chronic and to take on a new social dimension. In the following passage by Lewis it is easy to imagine that he is talking about aliens, abductees, support groups, and hypnotherapists:

> The primary emphasis is sometimes initially on the casting out, or exorcism, of the intrusive pathogenic spirit. But since such complaints tend to be habit-forming, what is eventually achieved is often more in the nature of an accommodation between the chronically possessed patient and her familiar. The patient learns, in effect, to live with her spirit. The spirit is thus finally 'tamed' and brought under control, but usually only at the cost of recurrent ceremonies in its honour. This process is normally realized by the woman concerned joining a club, or group, of other similarly placed women under the direction of a female shaman.

...

It seems plausible that some or all cases of alleged alien abduction, satanic ritual abuse, multiple personality disorder, spirit-possession, and demonic oppression might be understood not merely as 'unusual experiences' but as self-victimization syndromes — that is, syndromes in which the goal of the symptoms or behaviour is the fulfilment of the role of victim....

Possession and Abduction

by Filip Coppens

Long before the word UFO even existed, possession was on everyone's mind. When UFOs began to appear and be noticed, possessions seemed to have become a thing of the past. Hadn't psychologists and other mental health professional long explained away the idea of possession? Wasn't possession ill-understood mental problems which science had long discovered?

Two psychologists definitely don't think so. Independent of one another, both Belgian Roger Vanderdonck [in a book published in Belgium titled Het E-Syndroom] and Californian Edith Fiore (in her 1987 book The Unquiet Dead), concluded that several of their patients were "possessed". Vanderdonck termed this the E-syndrome, the entity-syndrome. An entity, a deceased person, most often a deceased family-member, cohabitated someone's mind together with the original possessor. This gave rise to several psychological and medical problems.

It is not my purpose to go into these problems here and now. It is my intention to list certain aspects of the E-syndrome, possession, and show how we bump into these very same aspects in the UFO abduction-literature.

One symptom is the poltergeist-effect. Whitley Strieber reported how he heard three unnatural knocks in his cabin in the woods. He dscribed it to the visitors, but this effect is indistinguishable from that heard by E-syndrome (E-S) patients. Apart from hearing anomalous knocks in the house, E-S patients can also hear voices or other sounds. Abductees frequently report hearing high-pitched sounds. Some on occassion even hear the voice of "an alien" talking to them inside their head. Even stranger is how these aliens tend to give "commands" (if only to write a book about the whole experience). Possessing entities are said to order E-S patients as well.

Another very significant aspect is how E-S patients have periods of missing time. It seems this occurs when the entity tries to take control of the body. Such attempts do not always result in missing time-periods but can result in compulsive behaviour on the E-S patient's part. Similar problems with abductees are seen throughout the abduction literature. In these cases, the cause of the problem is attributed to aliens, not possessing entities. I would like to state how Karla Turner's Into The Fringe even lists an example of how "an alien" took possession of someone's mind. E-S patients are sometimes told by family members of how they sometimes tend to behave as if they are another person.

Fiore reports (p. 159) how lonely people sometimes invite entities into their head. With several abductees having a history of a distorted childhood, this should put researchers on their toes. I also think back to how certain episodes in which a child was playing with invisible playmates has been interpreted as how the child could have been conversing with alien entities. The E-syndrome states how these alien entities could be possessing entities. (There is no age-limit on possessions; young children tend to be able to see the possessing entity easier than adults; in some cases, the E-S was present from birth.) E-S presence can also result in strange animal behaviour.

Two other important aspects should not be overlooked. Seeing entities move around the bed or about the house can be interpreted as aliens roaming about the house. It is however also an aspect of the E-S. These entities can look menacingly, stand at the end of the bed or even look like genuine monsters (if not greys). Aliens touching or poking while lying in bed is yet another sign of E-S. Both seeing shadows moving or feeling cold touches is frequently reported by "abductees" as indications of alien presences. I know of people who have been classed (or have termed themselves) abductees simply because they had experienced any or both of these phenomena.

"Into the fringe"-element of E-S, Vanderdonck noted how 5.1% of his subjects suffered from sleep deprivation; 1.4% had recurring nightmares. Abductees also are ill at ease to go to sleep and tend to have recurring nightmares. 0.2% had miscarriages (this to document possible relationships with the "missing fetus syndrome").

It is most likely that possession and abductions are two different things. But different doesn't mean separate; both "problems" have overlapping qualities. Researchers should be most aware not to make too hasty judgments when confronted with anomalous events. The anomalous events described above can mean that the patient is both an E-S patient or an abductee (or "simply" has other mental problems). The anomalous does not allow straight-forward identification of an experience as an indication of E-S, an abduction or any other anomalous experience (or other mental problem). And I hate to think of the possibility that some people might be both abductees and E-S patients.

References

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Vanderdonck, Roger. Het E-Syndroom. Bezetenbeid anders bekeken. Ghent (Belgium): Stichting Mens en Kultuur, 1991.

Feature Articles

Religion And Discrimination: A Meditation

by Peter M. Rojcewicz, Ph.D.

Although its title suggests this essay is concerned with only one type of non-ordinary experience, the religious experience, the themes of faith, doubt, problems of knowing, and tolerance of uncertainty Dr. Rocjewicz addresses here are directly relevant to the study of abduction experiences and other types of anomalous experiences. I am delighted to have the opportunity to present this paper in BAE.

Peter M. Rojcewicz, Ph.D. is Co-Chair and Professor of Humanities of the Department of Liberal Arts at The Juilliard School. The following material was part of an invited talk delivered at the C.G.Jung Foundation for Analytical Psychology, New York City, November 2, 1993. Dr. Rojcewicz extends special thanks to Professor Ron MacKay of Northeastern University for his careful reading of this text.

- In Kansas, a member of a pro-life anti-abortion group of evangelical Christians shoots and kills a doctor who performed abortions, while another member of a Christian group shoots and wounds an abortion doctor in Florida.

- A "base community" of poor rural El Salvadorians gathers together for prayer and reflection inspired by liberation theology and decides to lend its support to the Marxist-Leninist FMLN in their war against the El Salvador government.

- A Shi'a sect in Lebanon looks for guidance to its Sheikh, a supporter of the Iranian Islamic revolution, and demonstrates its homage to Allah through kidnappings, car bombings, and bazooka attacks on Western targets.

- The Catholic Dioceses of New York City joins forces with the Rev. Pat Robertson's Christian Coalition to persuade voters to cast ballots against candidates who support the racially, ethnically, and sexually diverse "rainbow curriculum."

It seems as if the media reports daily the activities of religious groups committed to political actions based on their interpretations of religious scriptures and teachings. We may sympathize with, even support some groups, while we condemn the actions of others. In either event, such groups share the conviction that God calls them to act in various ways in order to make the world better.

Benevolent social transformation is all to the good, of course, but in the shadows cast by the dream of a new world creeps the demon that torments all utopian projects: totalitarianism. Too often utopian programs suffer distortions at the hands of self-interested leaders who manipulate the sincere intentions of true-believers. Some social observers, believing that multiple religions are always a chief cause of a nation's social disruption, long for a one-religion state. We need to seriously question the desirability of a community or country, unified by the same spiritual paradigm. Where religions become dominant, the pressure to be "one of us" is severe. All dominant religions insist that they alone provide the path to enlightenment or salvation. And so it is understandable that people of faith often feel that "Those who are not with us are against us." It is my intention here to provoke the religious imagination by addressing those attitudes in light of some ideas important to the fields of comparative philosophy and religion.

Folklore As the Ground of My Authority

But before I continue, it is important to know that I am not a theologian or a professor of religion. I am a professionally trained folklorist. As a folklorist who is a social scientist, I am interested in how cultural beliefs, customs, rituals and stories reveal the common life of the human mind. By seeking the patterns, connections, and meanings found in the essential wisdom of world folklore, religion, and philosophy, I hope to better appreciate the spiritual, intellectual and imaginative life of humanity.

As a folklorist who is also a professor of humanities, I am interested in questions of personal meaning. What meaning do religious beliefs and experiences have for many spiritual explorers? How do people integrate their powerful religious and transpersonal experiences with their everyday lives? I study such experiences from the perspective of applied folklore, that is folklore in the service of people. I try to help people come to terms with their powerful experiences by placing them within the larger traditions of religion, psychology, and folklore. Now, let me return to the topic of religion and discrimination.

Problems of Knowledge

There are several ideas frequently associated with God and religious experience that, to my mind, seriously challenge the "Our way alone provides the true path to salvation" position. When the following qualities are taken seriously, religious fundamentalism and discrimination against non-believers becomes untenable.

1. Ineffability — Saints, sadhus, sonyasen, yogis, theologians and religious intuitives throughout history have commented that the God-experience is ultimately beyond words. This is not to say that one cannot talk about one's religious experience, but only that no amount of words are adequate to precisely and accurately describe it. No definitive description about the nature of the divine is possible. God does not sit still for a portrait and displays a taxonomic shyness.

2. Mytho-Poetic Language — Many of history's greatest religious figures spoke in a special language. Both the Buddha and the Christ, for example, used parables to

communicate to their admirers the nature of their fundamental wisdom. Jesus, according to recorded history, didn't say much — all the recorded statements of Jesus from the New Testament can be spoken in two hours — but because of the passionate nature of His words, people two thousand years later are still trying to absorb them. People who heard His colorful stories for the first time remarked: "Never spake man thus!"

The world's great religious leaders used a language carrying more meaning than everyday words usually do. Their language carries attentive readers into the realm of art and myth, and necessitates that we study and recover for ourselves the language of the soul, the sacred imagination. Appreciating the words of Jesus, or Buddha, or Lao Tzu requires that we activate the ancient and, perhaps innate capacity to read images. It is reported in the Old Testament of Judaism that God often spoke through the images of dreams. It is as if parables, myths, and the sacred arts provide a field of reference to the transcendent. Without an ability to read images, there is always the possibility that sincere religious seekers can be manipulated by anyone upon whose readings of sacred writings they depend.

3. Transcendence — God is unnamable. God is transcendent, ultimately, of anything like the name "God." As a transcendent reality, God is beyond all forms, thoughts, or categories. Traditional Jews are taught to never say the name God, that is, the *tetragrammaton* or the four consonants of the ancient Hebrew name for God, considered too sacred to pronounce. Other traditions also acknowledge the difficulty or even the wisdom of trying to capture the essence of God or ultimate reality in names or descriptions.

- *Tao* is a Chinese word that means the way of ultimate reality and our essential character. It cannot be perceived by our senses, and if we were able to experience it in all its fullness and glory, we would not be able to bear the vision. Not only does the Tao exceed our senses, it exceeds our thoughts and imaginings as well. According to the *TAO TE CHING*, "The Tao that can be conceived is not the real Tao." The Tao can be experienced, but it cannot be translated into words.

- *Shunyata is* a Sanskrit Buddhist term that means void or emptiness, and refers to ultimate reality in so far as it is devoid of all characteristics and is apparently incomprehensible to the finite human mind. It is the realm of transitory and relative existence.

- *Brahman,* a Sanskrit Hindu term, comes from the root *brih,* meaning "to grow, expand." It is Universal Spirit, infinitely large and all encompassing, the transcendent ground of the universe. Brahman is silence and cannot be represented in speech. It is no personal God who we can induce to favor us through worship. Lying beyond the grasp of pure intellect or even feeling, Brahman's nature can only be known through a direct revelation.

We want, perhaps need to talk and think about God. But in this we must be ultimately frustrated since the divine exceeds all approaches to it. Kant writes that the ultimate mystery of being is not a thing, and so the best things cannot be discussed since they transcend thought. The second best things are misunderstood since they are the thoughts that refer to that which is beyond thought. The third best are what we actually do discuss and ponder. Religion, from this perspective, is thrice removed from the true life of the divine. The point here is that the nature of God and ultimate reality exceeds our thoughts, names and categories. While definitive statements about God and absolute religious understanding are routinely made, they are neither viable nor desirable.

Questions and Quests

Because the God-experience is first and foremost a mystery, it raises as many questions as it answers. The question arises as to what to do with those questions. Some people think it highly inappropriate to question their religious beliefs. I disagree. It is from an authentic examination of one's faith that one can effectively enter upon a religious quest. Entering honestly into the questioning process impels the creative human spirit to seek religious understanding beyond blind faith. History marks well the low tolerance people have for those who question what others highly esteem.

For example, ancient Athens condemned Socrates to death for undermining her youth's beliefs. Socrates, it is true, undermined a morality of social constraint, uncritical allegiance, and conformity to custom. He replaced it, however, with a morality of aspiration to spiritual perfection. Socrates advised his students to examine all inherited notions and judge every moral and spiritual question for themselves. Because the soul can see its own good, it cannot be governed rightly by any code of rules outside itself.

A morality based upon the notion of doing what is right in our own eyes is risky business, and so Socrates advised that we must make sure our eyes actually see the Good. He proposed constant self-examination as the means to distinguish the soul's true promptings from the easy appetites of our human nature. Thus, for Socrates, questioning could lead one to the true self, a faculty capable of overriding the seeming value of easy desires. The art of Socratic questioning (philosophy) leads us toward full ownership of our souls.

Likewise, the Buddha preached a religion of intense self-seeking. To end the suffering of humanity, the Buddha pointed the way, but he insisted that we ourselves work out our individual enlightenment. In a time when people relied strictly upon the authority of Brahmins to tell them how to live spiritually well, the Buddha said in his "Farewell Address:"

> "Do not accept what you hear by report, do not accept tradition, do not accept a statement because it is found in our books, nor because it is in accord with your belief, nor because it is the saying of your teacher ...
> Be ye lamps unto yourselves ...
> Those who, either now or after I am dead, shall rely upon themselves only and not look for assistance to anyone besides themselves, it is they who shall reach the very topmost height."

Nobel peace prize recipient and author Elie Weisel wrote eloquently about the value of questioning one's inherited faith. In his autobiographical novel *Night*, Wiesel's young protagonist Elie asks his master "Moshe the Beadle" two important questions which would change the young boy's life forever: "Why do you weep when you pray? Why do you pray?" Elie, greatly disturbed because he could not answer either query, learns that every question possesses a power that does not lie in the answer. Moshe sagely informs his pupil that

> "Man raises himself toward God by the questions he asks Him ... Man questions God and God answers. But we don't understand His answers... Because they come from the depths of the soul, and they stay there until death. You will find the true answers, Eliezer, only within yourself!"

Elie takes his first step toward an authentic spirituality when he asks his teacher why he himself prays. Moshe responds: "I pray to the God within me that He will give me the strength to ask Him the right questions." Speaking in a manner reminiscent of the Buddha or Socrates, Moshe states that

> "There are a thousand and one gates leading into the orchard of mystical truth. Every human being has his own gate. We must never make the mistake of wanting to enter the orchard by any gate but our own."

Elie acknowledges that in matters of God the true religious seeker is necessarily drawn away from blind certainty into eternal time, where questions and answers become one.

Faith and Doubt
While it is true that many of us seek the peace of certainty regarding our faith, it is also true that such certainty is behind the "If you are not with us, you're against us" mentality of religious discrimination. Having a true human faith in the divine means living with uncertainty. Faith and doubt do not necessarily contradict each other. Reflecting upon the alliance of belief and uncertainty, fiction writer Flannery O'Connor wrote that

> ...there is no suffering greater than what is caused by the doubts of those who want to believe. I know what torment this is, but I can only see it, in myself anyway, as the process by which faith is deepened. What people don't realize is how much religion costs. They think faith is a big electric blanket, when of course it is the cross.

Christian theologian Paul Tillich wrote in *Biblical Religion and the Search for Ultimate Reality* that "Faith is the continuous tension between itself and the doubt within itself." This doubt inherent in any true faith distinguishes faith from logical evidence, scientific probability, and unquestioning authoritarianism. According to Tillich, faith "does not remove the 'No' of doubt and the anxiety of doubt; it does not build a castle of doubt-free security — only a neurotically distorted faith does that — but it takes the 'No' of doubt and the anxiety of insecurity into itself."

Certainty can be a major obstacle to religious understanding. If we are certain about our religious positions, there is no reason for our creative spirit to unfold itself outward beyond an unquestioning acceptance. Without the doubt required of true faith, religion, even ours, may become an expedient means for coercing others to do what we think God wants. For most of us, I dare say, this fellowship of faith and doubt must seem like a contradiction. More to the point, it is an important paradox of the soul.

Perhaps this paradox can be illuminated by turning our attention for the moment to the Taoist notion of the relativity of values and its correlate, the identity of opposites. Taoism utilizes the Chinese image of the *Yin/Yang* to express its denial of clear-cut contraries. All opposites — good/evil, active/passive, masculine/ feminine, light/dark, etc. — complement and counterbalance each other. Both the dark and light aspects of the image contain within its very center a seed of its opposite. The oppositional tension resolves itself in an all-embracing circle, symbol of the fundamental unity of Tao. In the dynamic and relative world of the Tao assertions are not absolute.

Who knows what drought may produce the richest fecundity? Who knows which dreams may be powerful realities, or which waking moments are but dreams of some larger dreamer? The Chinese sage, Chuang Tzu, once dreamed he was a butterfly. Upon waking, he wondered if he simply dreamed he was a butterfly, or whether he was really a butterfly dreaming he was Chuang Tzu. Inherent in the story of Chuang Tzu's dream is a complete rejection of the distinction between subject and object and between reality and unreality. Religious discrimination based upon fundamental certainty is impossible here.

All values are relative to the mind that conceives them, according to Taoist thought. Such a notion may be the necessary antidote to the "God is on our side" attitude of many religious zealots. If it befuddles the mind like a Zen *koan*, let us recall Goethe's statement that "Bewilderment about the fact that there is anything at all, and the curiosity about meeting that fact as a wonder, is the best part of man."

A Second Axial Age
Karl Jaspers notes in *The Origin and Goal of History* that a profound transformation of consciousness occurred from the 6th to the 4th century B.C. in China, India, and Persia, and the Eastern Mediterranean, including Israel and Greece. This transformation, which apparently took place without significant influence of one locale over another, Karl Jaspers calls the Axial Age because it "gave birth to everything which since then, man has been able to be."

The ancient world at this time underwent a crisis of spirit that proved also to be a crisis of opportunity. There emerged great spiritual teachers who ushered in the transformation of human spirit: Confucius and Lao-Tzu appeared in China; the Upanishadic sages, Mahavira, and the Buddha in India; Zoroaster (the Greek Zarathustra) in Persia; the prophets Elijah, Isaiah, and Jeremiah among the ancient Israelites; and the philosophers Socrates, Plato, and Artistotle in Greece. These sages raised questions not about God, but about the meaning of life, the authority of kings, and the principles upon which to build a Good society. They wondered to what ends a human should dedicate a life and about the relationship of moral, material, and spiritual well-being. They wondered about how to

persuade people to act as moral beings.

These spiritual masters ushered in a shift in thinking from the mythic, ritualistic, tribal perspective of so-called primitive peoples to a self-critical, analytic, individualistic consciousness that has characterized much of humanity ever since. This shift in consciousness has also been described as a shift from feminine nature-oriented, holistic thinking to an ego-oriented masculine thinking of discrete individuals.

Whereas pre-Axial humanity experienced all aspects of life in fusion with the tribe and felt linked by ritual and symbolic behavior to the cosmos, the Axial Period marked a new type of human relatedness to the world. The most distinctive feature of this period is the emergence of independent individual thinking. No longer grafted inseparably to the tribe and cosmos upon which its identity depended, Axial humanity could criticize society in the manner of Socrates and the Hebrew prophets. Abstract reason produced philosophy that questioned the nature of being, physical science that questioned the nature of the universe, and history that began recording the human adventure.

During this period fom the 6th to the 4th century B.C., with the axis around 500 B.C., all the world religions as we know them came into existence (although some had roots in pre-Axial times): Hinduism, Buddhism, Jainism, Zoroastrianism, Taoism, Confucianism, and Judaism. From those great religions of the Axial period emerged the individual spiritual path. That path also extends through those religions that emerged later, but had roots in the Axial soil: Christianity, Islam, and Sikhism.

The Axial Age gave rise to the self-directed, critically conscious person no longer submerged in collective consciousness and concerned primarily with questions of living well in society rather than issues of the nature of God. We need a second Axial Age of self-directed seekers pursuing spiritual paths, alone and with others.

As Moshe the Beadle told the young Elie Weisel, "There are a thousand and one gates leading into the orchard of mystical truth," and "We must never make the mistake of wanting to enter the orchard by any gate but our own." I interpret that to mean absolute concepts of God or definitive procedures of spiritual practice are true forms of idolatry. No wise religious explorer confuses the crucifix or an icon of Krishna for divinity itself. That confusion marks a serious failure to discriminate between religious map and divine territory.

Failing to discern that our religious forms, practices, and beliefs are useful tools or conduits to the God-experience, we unwittingly attach ourselves to illusions, the source of all suffering, according to Buddhism. And so the Zen master warns the student thus: "If you meet the Buddha on the road, kill him!" That is to say, that if an idea or belief does not live inside ourself, it is not real. From this perspective, religion, philosophy, and nationalism may all be idols.

The point here is that the Buddhahood of all of us has already been achieved. We need merely to realize it. The only meaning in our lives is what we purposively bring to them. According to the Zen Master, killing the Buddha means killing the notion that anything not grounded in the soul could be our master. Better to fail living out one's own *dharma* (sacred duty or essential character), than succeed at living someone else's. The 11th to 12th century Tibetan Buddhist Milarepa wisely said: "Buddha cannot be found by searching, so contemplate your own mind." This means that the Buddha-Mind within will be our teacher. You may recall that Jesus similarly remarked that "The Kingdom of God is within."

Only by detaching ourselves — from the certainty that our religious path is the only legitimate one, the fear-ridden notion that "If you're not one of us, you're against us," our religious images, thoughts, names and practices, and religion itself — can we find, perhaps, the true spirit of religious experience.

Frederic Spiegelberg, an influential figure in the transmission of Eastern psychology and religion to the West in this century, maintains that the highest form of religion we can achieve is to transcend religion. He refers to this as the Religion of No-Religion, or atheism in the name of God. This bold statement refers to the realization that ordinary life and consciousness is what the Hindus call *sat - chit - ananda.* This Sanskrit term means that being *(sat)* is mind *(chit),* and that the true nature of mind is divine pleasure, bliss *(ananda).*

India's Mahatma Ghandi once remarked, "Religion itself is outraged, when outrage is done in its name." If we could better detach ourselves from religious dogmatism and discrimination, we might experience the divine spark within (i.e., *imago dei)* and the profound blessedness of the human soul. We might learn from the Buddha to display compassion for all sentient beings, human and non-human. We might learn from Jesus, to love our enemies and pray for those who persecute us. And we might emulate the Muslim Ackbar, India's Mogul emperor of the 16th century, who sought to extend the "same eye of favor" upon Hindus, Muslims, Buddhists, Christans, and Jews alike, since he believed it unwise to assert the correctness of one religion over another. Finally, we might learn how to avoid the carnage of holy wars and the persecution of religious others and devise creative ways of living sanely together.

Some Spiritual Resonances In Encounter Recollections: Cognizance of the Pathology of Guilt, and Healing

by Edward Carlos, Ph.D.

Part 1 of 2

Edward Carlos is a practising artist and professor of fine arts. He contributed a letter to last issue's Experiencers' Section. Dr. Carlos co-authored a narrative of his encounter experiences with Dr. John Mack, which appears in Dr. Mack's new book (Scribner's). His other articles on the subject include 'The Question of Hypnosis and Creativity in Abduction Reports Mythic, Artistic, and Visonary Imagery in Altered States of Consciousness.' No. 296, MUFON UFO Journal, December 1992. 'Metamorphosis, Part One,' and 'Metamorphosis, Part Two" in CONTACT FORUM, Spring, 1994.

The second half of this essay will appear in the next issue of BAE.

A sharing correspondence exists between psychological health and pathology. This reciprocal relationship is pertinent to a person feeling and otherwise expressing life contents or meanings according to James Hillman in his chapter, "Pathologizing: The Wound and the Eye", in A Blue Fire. Hillman stresses archetypes as the purveyers of this meaning in a mythological sense.

This reading makes an interesting 'anti-corollary' to writings by alien encounter researchers such as David Jacobs who in Secret Lives invents a paradigm of behavior and process listing characteristics which further amplify and categorize Budd Hopkins' prosody of encounter victimization. Hillman's writing makes for interesting contrasting reading when compared to the writing of astronomer-television personality, Carl Sagan, who with his own sociological-psychological theory published a week prior to the release of "Fire in the Sky" suggested that reports of sighting unordinary aircraft and encounter phenomenon constitutes mass-hallucination.

If such paradigmatic models of an encontrant's perception are followed, then encontrants (those who experience encounters; see footnote 1) are in the dangerous position of being prejudged and disevaluated by a set of norms established by such theorists regardless of their intent. With such preferred structures as norms, then assumptions and expectations follow; such a structure is a step toward the realm of disbelief and denial through disavowal.

Research seeks to establish some control of what is at present an ineffable, highly metaphoric, and despite the common areas of disclosure by encontrants, a highly individualized process of reaction and response to encounter phenomena. Efforts to signify and to classify, to name, to codify, and to judge, i.e., to discover a system of repetitions by which a control might be established, frequently lead to unwitting limitations in examining encounters from an external valuation of the experience.

What makes an encontrant seek hypnosis in the first place is pertinent to meaning, despite the emotions of fear and anger one initially expresses. Meaning often stands, unfortunately, in contrast to statistical computations because the latter compromise both an encontrant's understanding as well as some form of publically perceived conceptions. It is an inevitability of the public discussion.

It is important, therefore, to understand how an encontrant reacts both before and after hypnosis. What is the variation of reactions and responses as time progresses? The activity of an encontrant's desire for understanding is significant in lieu of the power of questions relegated to the hypnotic process, and then to an encontrant's own understanding of what hypnosis discloses through the wide range of emotional, transfigural, and transformative images available principally to the encontrant.

Let me give an example for better understanding of this encontrant's feelings. While you are in a hypnotic trance, in many instances the images move before you at an incredible pace whether sequential or metaphoric; they are both fascinating and onrushing. Trying to verbally describe all of these images while they are happening is nearly impossible during the process of hypnosis. You try to describe an initial image or event and your own feelings to those experiences reactualized by regressive hypnorecollection, but as you start to speak, the initial images are already passed, and you are perceiving a new set of circumstances. You often pause to try to understand the strange event you are experiencing and witnessing, then you attempt to begin speaking again, or you attempt to articulate the moment that is before you, not explaining at length the imagery already passed. You interrupt yourself. You begin again but you cannot complete the description because something new is intervening. Some new event in the sequence is unfolding. Again you interrupt yourself as another onslaught of images happens before you. And you are trying to deal with your feelings at the same time.

The tapes of my 30 odd hours of hypnotic sessions with even a cursory listening often indicates a series of inchoate, unfinished and disconnected, seemingly chaotic verbalizations or utterances. An assimilated written format looks like a stream of consciousness and the words read like almost indechipherable verbiage. A partial commentary exists on paper. The power of the enunciation, i.e., the rise and fall of the intonations, reveals. The entire episode contains indications of pauses between words or other experiences, or changes of breathing, sighs, sobs or cries, etcetera.

And yet, these breaks between words and thoughts, between attempts at describing each image, each event in each sequence, sometimes overlapping and not sequential, illustrated acute differences. These are important differences in the ongoing experience not verified sufficiently by only a transcription of words.

Also, during my describing a series of childhood encounters during hypnotic regression, I found the questions put to me frequently stay on one plane rather than following the meandering of the often juxtaposed imagery being described. To illustrate, an early encounter involved an image, a memory, of flight — of my being accompanied by one of the small, whitish-colored figures with large eyes of sometimes changing colors, hairless, and with thin, general elongation to its body (definitely not one of the 'greys' now so generally defined and stereotyped (i.e., so definitively particularized from a series of generalizations). As a child I called this creature or light-being an angel because of it's white coloration and yellow aura or haze surrounding it, and out of which it drifted toward me from the sky. My hypnotherapist continued to examine my initial description of the child in flight returning to that initial image of flying which apparently caught his imagination or his understanding although I had moved on from that image.

And, I too quickly attempted to elucidate in abbreviated fashion because I was in an intense emotional turbulence. An onslaught of images often making no sense linearly or sequentially was too confusing for accurate description. Too emotionally and physically involved while in the hypnotic narrative to analyze what was before me imagically, I realized, however, that my therapist and I were on different planes of acknowledgement of the images.

Much is perceived instantaneously during the regular, natural, concourse of human observation that our evolutionary, sequential, regularly conceived time is not essential or even seemingly a reality. As to description, all action is by nature of time a memory and the writing of the memory's imagery is slow moving at that. Descriptively, verbally, one is always in the past long past the initial image appearance, even as a memory, and one is continuingly further in the action from the memory occurring (during hypnotic regression) which is always, quickly, moving into its future. Perception is an instantaneous experience and faster than reflected recognizance.

Generalizations or theory building of paradigms too comfortably adapts to selected observations and value judgements. How discomforting it is to read such rationalizations, especially about oneself; you ascertain the researcher's very real limitations in evaluating from outside the experience. How is this researcher in any way equipped to comment on the complexity and intensity of the encounter? Observing the body in emotional turmoil is not experiencing the body or the emotion. You feel alone actually and isolated in your pathology of images, but you realize the value of the process nonetheless.

The psychiatrist James Hillman introduces the term *pathologizing* to mean "the psyche's autonomous ability to create illness, morbidity, disorder, abnormality, and suffering in any aspect of its behavior and to experience and imagine life through this deformed and afflicted perspective". (p.143, Ibid.) And, such an imagining is equally a possibility for a researcher-theorist as it might be for an encontrant. Such pathologizing is a natural response to a difficulty and it touches each of us who explores the ufology phenomenon. Transference and counter-transference are actualities of the expression one must consider in the whole of the experience.

In dealing with the pathologized trauma that becomes the day to day actualized problem for an encontrant, and in seeing the parallels to some extent in medical patients who suffer Post Traumatic Stress Syndrome, this article explores those resonances of meaning in a movement of the soul toward the implication of itself as spirit (i.e., psyche) with acknowledgment of pathological implications. I speak of the soul's movement as image.

With imagery, feeling is a concorporant component of spirituality in the encounter phenomenon as I see it. This includes the adjusting and the theorizing that comes after the experience and which frequently, mostly, remains unconscious until explication occurs after hypnosis or other recall. That the realization of the experience remains unconscious, however, does not imply that no action is taking place in the body and mind of the encontrant. The encontrant has long been engaged in a dialogue of activity and reaction, even if initially unaware of the source of motivation or the power of the unconscious mechanism operating within the psyche.

The encounter experience, regardless of the means (memories, hypnotic regression, dreams, flashes of images, visions, sightings, realized experiences) by which the images appear to the encontrant, lives ongoing regardless of the degree of encontrant's conscious discernment of the experience. The experience reanimates itself in our activities through metaphor, through our experiences ongoing, and fragments of imagic narrative such as appear in dreams or 'other' screen-imagery of one sort or another.

The images in encounter experience are multiplicitous in meaning and in character. These images before one, depicting actions that run a certain course of events, are juxtaposed, simulaneously appearing and overlapping, sometimes congruent in action and observed time but not necessarily congruous in meaning. They may be deceptive. They may be actualized in any manner, such as in screen imagery. The images may appear as holographic in nature, transparent or solid, or, masque-like while feigning a reality according to symbolization processes within one's intellectualizing properties — seeing, recognizing, naming. These may have a profoundly seeming incongruence while paradoxically making sense. To explicate further, these may be simultaneously frightening (even painful) and blissful (even orgasmic).

The images are sometimes remembered but are frequently forgotten. Some evoke conscious thought and others only surface from the unconscious momentarily, perhaps irrationally and irradically, to briefly evoke, stimulate, instigate, prod, and leave you with the fragment of a recollection only.

Although some of the memories are to be taken straightforward as they appear, many are subtly, deviantly, masking of a larger or at least an other experience than what is perceived or thought to be perceived. Thereby voice is given to a subtle nature intrinsic to what in literature is called *dopplegangers* with their *double entendres*, dualities, and polarities. Such layered, double imagery with the duple nature implies duplicities perhaps, but they are intercorrelative, twin-like, mirror-manifesting images as to implications — i.e., there are parallel similarities within the imagery which are seen and variantly known or realized as

different, yet the images are juxtaposed cohesively as to affect.

Thus, even within the imagic process we see Hillman's grasp of pathology as an intervention of the 'imagic real' by the 'displacement' or symbol, but is it a picture of a sharing correspondence? The problem becomes how to discern the truth of the juxtaposed imagery, to discern at what level is health manifest. One might ask if image variance and image substitution is congruent with a larger picture yet to be realized, perhaps one of the self as Self, or one of the self within the Cosmic Realm (perhaps not unlike Heidegger's concept of Being-in-the-World only a larger World). Or, does this imply the pathological as manipulation of consciousness by external forces that undermines the sharing correspondence or at least drastically alters the sharing by unevening the participants? At what point in the experience do we decide the health and pathology as divergent or synthetic?

Hillman infers that "pathologized images bring guilty feelings that are authentic. Guilt belongs to the experiences of deviation, to the sense of being off, failing, missing the mark." (p. 144, Ibid). Hillman says further, that ... "It is indeed questionable whether guilt and pathologizing could be so severed from each other that we could feel pathologized and vulnerable without at the same time feeling guilty." (p. 144 , Ibid).

Guilt involves reaction formation taking place in an individual. Reaction formation is the sense of the experience reversing itself, the perceiver identifying with the perceived who may initiate the action by which one is involved. This may be realized afterwards, for encontrants, in question and answer sessions or during the reliving of the initial experience(s) since one event witnessed under hypnosis has a whole history of other events and concomitant images thrust into consciousness with it. The simultaneity of some of the images are not unlike in dreams where imagic events are juxtaposed and sometimes symbolically layered. And recall is re-call, i.e., reflection is taking place by this time through time.

The reversing of the experience, for whatever reason and however often it occurs, is an attempt to retain control of what seems to be an external force acting upon one. Such reversing involved with the mechanisms of reaction formation, identification and projection suggests why a rape victim, for instance, might feel guilty initially. And most reactions are further confused by those attending the rape victim afterward with questions: 'Was your clothing provocative?'; 'Did you give the assailant reason; like, in any way did you act flirtateous?'; 'Well, what did you expect putting yourself in that situation?;' 'What is your past sexual history?'; 'You were not a virgin, were you?'; 'Why were you undressed?'; etc.

This process of questions expecting answers is not unlike the researcher of encounter experiences interpreting the hypnotic, chaotic attempts of the encountrant in describing simultaneous imagery in a linear progression through time, in order to make the researcher understand what he/she wants to understand, to fit the constructed model of expectation of the question. As stated above, like those victims of other traumas, the manner of infidelity to one's own deepest feelings of fear and rage intensifies as a feeling of guilt. "Do not tell" you hear or otherwise sense, but yet you must speak. Guilt is felt even with the realization that the perpetrator, the predator, is the officiator of this act, and that you had a certain helplessness. Yet, as with rape, the encounter images appear again and again, in flashing moments, to haunt you; you run over what you might have done and not done. You wonder if you caused the experience in some manner. You feel guilty.

In the case of encounters, however, and not unlike other traumatic experiences such as the brutalities of warring or other crimes against human innocence, or one's having been the victim of childhood molestations which may become similarly, unconsciously repressed, the images and the feelings are obscured by the lack of memory at the conscious surface, even as they begin to make their appearances to you and become known in whatever fashion, i.e., to manifest. You feel unable to deal with the aftereffects of their appearance. Insomniac conditions and other typical reactions do not shake them. The images remain in your mind hauntingly and you want to make sense of them. Your inability to understand or even adequately rationalize creates vulnerability and guilt so you turn to others for assistance, for clarification, for explanations. This may or may not help alleviate the stress.

Guilt is part of an encontrant's feelings, first for telling about the experience when one hears an instruction not to tell, but guilt stems from a general anguish in the aftermath. You never really understand why anything is occurring, and for awhile without even the cognition of that , i.e., that something is actually occurring, you feel vulnerable and a sense of unexplainable anguish.

In one hypnotic regression after feeling guilty for divulging the experience, and responding to the researcher's acknowledgment of that guilt, I stated, "I've been waiting fifty fucking years to say that". I had been explaining a heimet's construction, a helmet worn by the creatures, for forays on the earth surface. I had seen the helmet opened with disque-like mechanisms of a computerized nature on the interior surface of the brow, cheeks, and chin region. It seemed I had had the helmet on at one point during a period of metamorphosized body form. But I was not certain of the intentionality or viable resonanance of this image since the session ended right after this image appeared. I felt guilt and pathos, guilt about the image in the first place and guilt about the pathos. I did not like the implication of the imagery; I feared the implication. I did not like telling it afterwards despite saying I had waited to share it, nor do I feel comfortable now in writing about it.

(The conclusion of this essay will appear next issue.)

Footnote appears on page 23.

Astrology, Abductions, and Near-Death Experiences

by Robert S. Kimball

In BAE. 4.4 we ran a notice for Robert Kimball's research project exploring relationships between astrological configurations and times of UFO abduction experiences. I am delighted to present his initial findings.
Mr. Kimball invites comment. He is interested in extending his work to UFO experience cases, and hopes that individuals with UFO experiences will contact him.
He can be reached at 4-D Country Club Lane, Milford, MA 01757; telephone (508) 473-6778.

The original impetus for my research is to be found in Ken Ring's book, *The Omega Project.* As you know, he makes the point that the NDE experiencer and the UFO abduction experiencer may have actually "stepped into" an alternate or "archetypal" level of reality. Instinctively, I couldn't agree more. Having had several years experience researching Jung-associated topics, I contacted Ken and offered to test his "archetypal" hypothesis from the perspective of planetary or astrological cycles. He agreed that such a project had potential merit, and has supplied me with the names and addresses of 189 persons who have had a near-death experience. In addition, Dr. Bruce Greyson, Research Director of the International Association of Near-Death Studies (IANDS) has provided me with additional data.

I pleased to report that a preliminary study has yielded statistically significant results. Before I go into the results, I just want to add that all of my current findings are based on NDE cases only. Since I only have about 18 valid UFO "abduction" cases, it is just not possible to include this population in my study. Hopefully, that situation will change in the months ahead.

Questions to be addressed in this project

1. Is it possible to determine from examining the frequency of several hundred different planetary configurations, if a given individual is likely to be a candidate for either a UFO "abduction" experience or a near-death experience?

2. Are certain time periods, with respect to the frequency and intensity of several hundred planetary configurations, more likely, statistically speaking, to be "windows of opportunity" for a near-death experience or other apparently life-transforming experiences?

3. Particular 3-body planetary relationships have appeared in early results at a statistically significant level. What conclusions, if any, can be drawn from this situation?

Methodology

Early on, I decided that no one particular aspect or planetary position is likely to be <u>the</u> indicator of an NDE or an abduction. I theorized that an entire cluster or family of astrological positions would probably be present in greater numbers at the time of the event in question. In order to test this idea, the frequency of over 1,100 different planetary combinations was examined at the time of the NDE. The same procedure was applied to our control measure — the wedding date for the same group of individuals. Points were assigned to particular three-body combinations that were suggestive of an NDE (as suggested by experiencers). For example, the following three-body combination would earn 3 points (the maximum) because it appears to be strongly suggestive of an NDE: *Solar Arc Pluto on the midpoint of natal Mars and Uranus - Force; a "Higher Power'; intervention of the big shock.* On the other hand, the following three-body combination would earn 3 points for being-highly suggestive of a wedding: *Solar Arc Pluto on the midpoint of natal Venus and the Moon's Node - Romantic contact that may be extremely strong and lasting.* (Note: interpretations for these midpoint combinations are from *Prediction In Astrology*, by Noel Tyle, Llewellyn Publications, St. Paul, MN 1991.)

Recent Developments

Ideally speaking one would expect points earned at the time of an NDE, which are suggestive of an NDE, to dominate over planetary configurations that are suggestive of a wedding. At the same time, the reverse should be true for the control measure: wedding dates for the same individuals. John Broida, Ph.D. of the Psychology Department at the University of southern Maine performed a standard t-Test (paired samples) on 27 individuals who had experienced an NDE, where all relevant dates, times, and locations were known. The results of this statistical test are listed below:

For each individuals there were two events:
Event A = the NDE
Event B = the wedding

For each event, points were earned for planetary configurations that are suggestive of an NDE and for configurations suggestive of a wedding.

NDE points earned at the time of the NDE = N^1
NDE points earned at the time of the wedding = N^2

Wedding points earned at the time of the wedding = W^2
Wedding points earned at the time of the NDE = W^1

The t-Test

The t-Test is a statistical tool. It is used to determine if scores from one group of data are reliably different from scores of another group. With the t-Test it is possible to calculate the odds that the difference obtained between any two groups would occur on a random basis. The set of numbers derived from the t-Test is called a t-distribution. This test is used when you have a dichotomous variable (two classifications of variables) along a continuous measurement. In this case, the two variables are planetary configurations suggestive of a wedding and configurations suggestive of a near-death experience.

t-Test for W^1 vs W^2

mean difference = -2.778   sd difference = 3.794
t = -3.805
Degrees of freedom = 26
Probability = 0.001

This refers to the difference between the "wedding points"

earned at the time of the actual wedding (Event "B") and the "wedding points" earned at the time of the near-death experience (Event "A"). Obviously, if you assume that absolutely nothing significant is being detected by these planetary alignments, you would expect that the two scores would be very similar. Whereas, in fact, the t-test indicated that the probability of obtaining the actual difference was .001. This means that there is only about one chance is a thousand that these results would occur randomly.

t-Test for N^2 vs W^2

mean difference = -4.343 sd difference = 4.025
t = -5.606
Degrees of freedom = 26
Probability = <0.001

This refers to the difference between the "NDE points" earned at the time of the actual wedding and the "wedding points" earned at the time of the wedding. A skeptic would probably say that the two scores have absolutely no relevance to the event in question (the wedding). Therefore, the difference should be slight and of no consequence. However, the t-test indicated that the probability obtained from the actual difference was <0.001. This means that the difference has a high degree of reliability — there is less than one chance in a thousand that such results could have occurred by chance.

t-Test for N^1 vs N^2

mean difference = 2.583 sd difference = 4.655
t = 2.884
Degrees of freedom = 26
Probability = 0.008

This refers to the difference between the "NDE points" earned at the time of the actual near-death experience and the "NDE points" earned at the time of the wedding. Again, a skeptic would have to say that there should NOT be a reliable difference between these two scores. In actuality, there is a reliable difference. The probability was 0.008— or, one chance in 125 that such a difference could have occurred by chance.

It is important to point out that the results of the above t-tests suggest that some planetary correlations may indeed exist with respect to transformative experiences such as an NDE. However, it is essential to point out that "correlation" is not the same thing as "causation." Therefore, one can not say that such and such planetary alignments caused a given individual with a particular horoscope to have a near-death experience. There is good reason to believe that any potential causative link(s) will never be found. Nevertheless, if a planetary correlation can be established, statistically speaking, this would suggest that particular planetary alignments may indicate that a "window of opportunity" for a transformative experience may actually exist for one or more individuals for a given period of time. (Here is a simple analogy that should make it clearer. If you look up at a clock and it reads 3:30 pm, you would never say that the clock is making it be 3:30. Rather, you would say that the clock is only indicating that it is 3:30.)

Astrological "Windows of Opportunity"

Current findings strongly indicate that particular planetary combinations — especially those that are traditionally suggestive of a transformative, mystical, or spiritual experience — are occurring at a statistically significant level at the time of an NDE. Of course, we realize that it will come as no surprise to experiencers that an NDE is a profound, transformational experience. However, what is interesting is that now there is strong evidence to suggest that on particular dates, certain individuals are more likely to have an NDE, assuming they are having a near-fatal experience of one kind or another.

In very simple terms, it appears that certain planetary alignments are highly indicative of a "window of opportunity" for a profound or mystical experience. Of course, "planetary alignments" should not be confused with so-called Sun Sign Astrology. A person's "Sun Sign" has almost nothing to do with our findings. Instead, we examined the relevance of over 1,150 different planetary combinations. The following planets (with interpretations) turned out to be especially predictive of a near-death experience:

Saturn: ego-defined limitations, sorrow, death, restrictions, finality, judgment, etc.
Uranus: detachment, liberation, the unexpected, shock, the shattering of expectations, sudden awakenings, etc.
Neptune: mysticism, out-of-body experiences, boundless love, sense of oneness, union with the divine, etc.
Pluto: death & rebirth, catharsis, purification, powerful change of perspective, extreme risk, regeneration, etc.

The original impetus for this study came from Kenneth Ring's newest book, *The Omega Project.* He makes the point that an NDE may actually be an "entrance" into a higher or "archetypal" reality. Our research strongly suggests that there is, indeed, something very special about the time of an NDE!! There is, however, a great deal more that needs to be done. A lot of questions remain unanswered regarding this "cosmic connection." Thus, more participants will be needed.

A few days ago it was discovered that those subjects who tend to describe their experience as a "quantum leap, a radical transformation, THE major turning point, a 180 degree shift in my life, etc." tend to show a very different astrological pattern than those who tend to describe the experience as "deepening my faith, strengthening my feelings about God and life, confirming certain feelings I have had, etc."

Conclusion

These initial results are considered tentative, even though proper statistical tests were employed. Nevertheless, these results have been very encouraging. Feedback and ideas from Drs. Greyson, Ring, and Broida has added substantial value to this project. By the way, you might it interesting to note that Broida in Maine is a TOTAL skeptic regarding ANYTHING paranormal. However, I really like working with him -- it is very stimulating to have a Devil's Advocate around when you need him.

Appendix: The "Mid-Point"

Most of my calculations make use of what is known in astrology as a "mid-point." Here is a brief explanation.

If planet "A' is located at 304 degrees of celestial longitude (4 degrees of Aquarius in the tropical zodiac) and planet "B" is located at 324 degrees of celestial longitude, the mid-point would be located at 314 degrees. This is considered

to be a "sensitive point" in astrology. In actuality, there are more than 1,050 mid-point combinations. My research is designed to look at situations where a third body is either right on a given mid-point (0 degrees), directly opposite (180 degrees), or at right angles to it (90 degrees).

The use of mid-points completely eliminates one of the primary criticisms of individuals who usually only have a surface knowledge of astrology, namely, the gap between the two zodiacs. On the one hand, there is the Sidereal Zodiac, which is based on the location of a band of star patterns or constellations. And, there is the so-called Tropical Zodiac which is based on the seasons. The Tropical Zodiac has nothing to do with the zodiacal constellations. The difference in celestial longitude between these two circles is approximately 23 degrees. However, the use of mid-points does not require making a choice. Mid-point combinations would be the same with either zodiac.

From the Scientific Literature

Commentary on Positive Associations between Dichotic Listening Errors, Complex Partial Epileptic-Like Signs, and Paranormal Beliefs

Colin Ross, M.D.

J Nerv Ment Disease 1994, Vol 182 (1), p.56-8

This commentary, on a paper by Skirda and Persinger reviewed in BAE 4.6, is well worth reading in its entirety for the range of constructive criticism Ross offers. Some excerpts appear below:

...I think it is essential to list the complex partial epileptic-like signs (CPES), so that readers understand the specific experiences being discussed. Otherwise, the discussion will not be clinically grounded. These are (Persinger and Makarec, 1987):

1. Sometimes an event will occur that has special significance for me only.
2. There have been times when I have stared at an object and it appeared to become larger and larger.
3. While sitting quietly, I have had uplifting sensations as if I were driving quickly over a rolling road.
4. When I have a tough decision to make, a sign will be given and I will know what to do.
5. When relaxed or just before failing asleep, I sometimes feel pleasant vibrations moving through my whole body.
6. Sometimes in the early morning hours between midnight and 4:00 am., my experiences are very meaningful.
7. I have had a vision.
8. I have heard an inner voice call my name.
9. At least once a month, I experience intense smells that do not have an obvious source.
10. I use "hunches" more than simple learning to solve new problems.
11. I often feel as if things are not real.
12. When I walk up stairs, I sometimes note a strange smell from nowhere.
13. Once, in a crowded area, I suddenly could not recognize where I was.
14. I have had experiences when I felt as if I were somewhere else.
15. I have dreams of floating or flying through the air at least once a year.
16. At least once in my life, just before failing down, I have had the intense sensation of a smell from childhood.

There are several interesting things about this list of experiences, which technically are all symptoms, not signs. I would like to know the factor structure of this scale in the general population, in patients with EEG-documented partial complex seizures, and in dissociative identity disorder (multiple personality disorder) patients with normal EEGs.

There are a number of subsets of experiences in this 16-item scale, which would occur at different frequencies in these populations, I predict, demonstrating that the subsets or factors are not intrinsically biologically related to each other. Items 9, 12, and 16 are olfactory hallucinations, which sound like CPES and which probably differentiate patients with that form of epilepsy from those with dissociative identity disorder and normal controls. However, childhood trauma victims not uncommonly experience olfactory flashbacks, so this would confound the data. The differences in the trauma-related flashbacks are that they tend to differ in content and to include smells of semen or other aspects of the sexual abuse, they are accompanied by other intrusion symptoms related to sexual trauma, such as vaginal pain, and they remit when treated with definitive psychotherapy. It would be interesting to study these 16 CPES items in both pre- and post-integration dissociative identity disorder patients.

There is also a cluster of items (items 2, 8, 11, 13, and 14) that are the same as or similar to items in the Dissociative Experiences Scale (DES; Bernstein and Putnam, 1986), a scale that differentiates patients with dissociative identity disorder from those with other conditions, including partial complex seizures (Ross et. al., 1989). This cluster also remits after integration, in my clinical experience.

A third cluster (items 1, 4, 6, 10, and 15) looks to me like a "scientific discovery" cluster — it would be interesting to administer the scale to a population of creative scientists and artists, to see whether they tended to endorse these items more than the others.

I doubt that the 16 CPES items are all part of one unidimensional construct, and I think the different factors or item clusters would be differently endorsed in different populations, along with differential endorsement of other clusters of experiences from other scales. For instance, in a

highly hypnotizable, nontraumatized college student population, certain CPES items would be common, along with certain DES items, whereas in patients with schizophrenia, there would be a markedly different pattern, despite the fact that certain CPES items are frequently endorsed in both groups.

Also, I think it is important to differentiate *experiences* and *beliefs.* Let me use a study of UFO sightings and abductions as an example. Some individuals, I predict, are negative for CPES and DES items, and have never had a close encounter, but believe that it is possible that UFOs are real at least some of the time. Other subjects have very high CPES and DES scores, and have experienced repeated alien abductions. Some individuals never believed in UFOs until they had a close encounter, and some have had a close encounter, but believe the experience was not real. These subgroups cannot be treated as a single population.

One question is whether a single form of sensory-limbic hyperconnectionism is an adequate hypothesis to account for these different UFO subgroups. In some individuals, the *belief* in UFOs would follow inevitably by normal neurocognitive processes, given that they had experienced a close encounter. Any hyperconnectionism would then have to be to the perceptual apparatus of the brain, rather than to the cognitive machinery as such.

...

Visual Hallucinations and Mental State: A Study of 14 Charles Bonnet Syndrome Hallucinators

Geoffrey Schultz, B.Sc., and Ronald Melzack, Ph.D.

Journal of Nervous and Mental Disease 181:639-643, 1993

Abstract

Complex visual hallucinations are usually a sign of acute psychopathology or gross cognitive impairment, but may also occur in people with visual deficits — the Charles Bonnet Syndrome, The mental state of 14 Charles Bonnet hallucinators was assessed using four psychological tests: the Beck Depression Inventory, the State-Trait Anxiety Inventory, the Mini-Mult and the Mini-Mental State Examination. Results are consistent with earlier reports suggesting that these hallucinations are not due to psychopathology or compromised cognitive functioning. It is proposed that these complex visual hallucinations represent ongoing neural activity in the visual system following eye damage.

[from the article]

Hallucinations occupy a cardinal place among the numerous signs and symptoms of severe mental disturbance. This perception of events that have no physical basis seems to indicate a malfunctioning brain. However, if it is believed that the brain not only registers sensory events, but contains the neural matrix in which both externally and internally generated information flows, then it is conceivable that hallucinations can occur in a neuropsychiatrically normal individual. A recent conceptual theory of brain functioning (Melzack, 1989, 1990) proposes that the reduction of normal sensory input to the brain is the basis of hallucinatory phenomena such as phantom limbs. This concept is consistent with current ideas in cognitive psychology, which hold that sensory inputs arrive at an active brain that is the repository of past experiences, meaning, expectations, and other cognitive abilities.

The Charles Bonnet Syndrome is a condition in which individuals experience visual hallucinations within the context of a decrease in vision (Schultz and Melzack, 1991). The original case published by Bonnet in 1769 (Morsier, 1967) suggests that his subject exhibited no gross mental abnormalities. This clinical feature has also been reported by others (eg., Adair and Keshaven 1988; Alroe and McIntyre, 1983; Rosenbaum et al., 1987). Since most cases have been reported in an ophthalmological or neurological setting, clinical judgments on the subjects' mental state have not been substantiated by formal psychological testing. This study used four standard psychological tests to evaluate the mental state of 14 hallucinators who were labeled as having the Bonnet syndrome.

Subjects

Fourteen subjects (five men and nine women) were recruited for the study. The mean age of the group was 74.6 years (range, 43 to 87 years). In all cases, visual acuity was 20/200 or less in the better eye, as determined from optometry records.

Case Example

Subject 5. Subject 5 states that his hallucinations began in April 1990 and have occurred daily since that time. He describes seeing frequently changing images of people that appear predominantly on a "light background" but sometimes on a "dark background" as well. He reports that the images are mostly of heads and faces but may also include the torso of the person. They appear life-like and have natural colors. ...for the most part he does not rececognize the faces. While being interviewed, subject 5 began to hallucinate and described seeing the head and face of a young boy. He described they boy as having short,curly hair and a straight nose. Interestingly, he reported that the young boy's eyes and head turned to follow the subject's hand movement when he stretched out his arm. This type of interaction between the hallucinator and the hallucinated object is rarely reported.

[among the principal hallucinatory content in other cases were: Images of animals, faces and entire people; two different images of the mouth area of a face; a sharp, realistic-looking eye; large black circles; shrubs, bushes and horse-drawn carriages]

Procedure

During the testing session, subjects were administered the Mini-Mult, a 71-item short-form version of the Minnesota Multiphasic Personality Inventory (MMPI), the 21-item Beck Depression Inventory (BDI) the trait form of the State-Trait Anxiety Inventory (STAI), and the Mini-Mental State Examination cognitive screen (MMSE).

Results

Mean test scores and standard deviations

BDI 7.69 +- 7.28, N = 13
STAI 34.92+- 10.51, N=13
MMSE 28.56 +- 1.67. N=14

The mean score for the BDI indicates that the group as a whole can be categorized as having a minimal level of depression,,,

...the anxiety level of the group was generally low.

MMPI: ...the group's mean T-score did not exceed 70 for each of the scales...For the 14 subjects, there was a total of 23 elevated scales (of a possible 154). The average number of elevated scales per person was 1.64, with a standard deviation of 2.31... half of the individuals had no elevated scales, and an additional four had only one or two elevated scales. Three people contributed about 74% of the 23 elevated scales, with one individual having five elevated scales and two subjects having six elevated scales.

...it is clear from the results of this study that they may also occur in visually impaired people who do not have psychological disturbances. The results of the four tests, taken together, demonstrate that the majority of the hallucinators did not exhibit emotional distress or cognitive abnormalities. While three of the 14 hallucinators in this study did have moderate depression and some anxiety as indicated by scores on the BDI, STAI, and on the Mini-Mult, an appeal to psychopathology as an explanatory mechanism for the hallucinations does not appear warranted.

Recent Abstracts

Perception and "Discontinuous Experiences"

Psychophysiological consequences of unexplained arousal: a posthypnotic suggestion paradigm.
Zimbardo PG LaBerge S Butler LD
J Abnorm Psychol 1993 Aug;102(3):466-73

This experiment compared the emotional, cognitive, and physiological responses of Ss experiencing induced physiological arousal with and without awareness of the source of their arousal. Nine highly hypnotizable Ss and 9 nonhypnotizable controls were used in a within- subjects design. Each S received posthypnotic suggestions for arousal (increases in heart and respiration rate) with and without amnesia for its source in a two-phase procedure. Only the hypnotizable Ss were expected to differ between conditions. As predicted, for the hypnotizable Ss, unexplained arousal produced significant and dramatic effects when compared with explained arousal, including misattributions. These results are considered within a conceptual framework of the role of discontinuous experiences in the development of psychopathological symptoms in normal persons.

...

Discussion

Our findings also show that unexplained general arousal is a personally experienced discontinuity that is perceived as hedonically negative arousal and as negative in the mood states it invokes (feelings characterized as being angry, grouchy, annoyed, resentful, rebellious, unfriendly, anxious, nervous, tense, and restless). We believe it is this negative affective state that motivates a search for an appropriate causal explanation that is biased in the direction of selectively noticing or recalling cues that support a negative interpretation of the anomalous experience.

...we argue that when experiencing the anomaly of unexplained or inadequately justified arousal, most people's typical reaction is to code it negatively, to search selectively for causal attributions appropriate to accounting for this negative state, and for this secondary arousal to add to the initial generalized arousal level, thereby making it stronger and more enduring.

Persinger's Corner

Modification of activation and evaluation properties of narratives by weak complex magnetic field patterns that simulate limbic burst firing.
Richards PM Persinger MA Koren SA
Int J Neurosci 1993 Jul-Aug;71(1-4):71-85

In two separate experiments a total of 71 volunteers were asked to generate spontaneous narratives that were scored automatically by the Whissell Dictionary of Affect. During the narratives, weak (1 microT; 10 mG) magnetic fields were applied briefly through the temporal planes. In Experiment I, subjects who were exposed to simple sine wave or pulsed fields generated more scorable words that indicated lower activation and evaluation than sham-field conditions. In Experiment II subjects exposed to a computer-generated wave form, designed to simulate neuronal burst firing, generated narratives dominated by more pleasantness and less activation than a reference group. The possibility that this approach could be utilized to study the affective dimension of language selection was indicated.

Hypnosis

The effects of cue level, hypnotizability, and state instruction on responses to leading questions.
Sheehan PW Garnett M Robertson R
Int J Clin Exp Hypn 1993 Oct;41(4):287-304

Two sessions were conducted in which independent groups of 86 high- and 85 low-susceptible subjects, responding individually under waking or hypnotic instruction, answered high- and low-cued leading questions about a video event that depicted shooting at an airport. The two sessions were separated by 1 week, and the same questions were asked in both sessions. It was predicted that highly susceptible subjects responding under hypnotic instruction would show the most evidence of accepting false information via strongly cued leading questions. Results showed general effects for leading questions and level of susceptibility but no firm support for the involvement of hypnosis. Data are discussed in terms of both the linguistic and social factors that appear to have operated on subjects in the study, results overall highlight the strong influence of level of susceptibility on subjects' acceptance of false information.

Inadvertent hypnosis during interrogation: False confession due to dissociative state: Mis-identified multiple personality and the satanic cult hypothesis.
Richard J. Ofshe
International Journal of Clinical & Experimental Hypnosis, 1992 Jul; 40(3):125-156.

Presents the case of a 43-yr-old man who, after induction of a dissociative state followed by suggestion during interrogation, developed pseudomemories of raping his daughters and of participation in a baby-murdering Satanic cult. The pseudomemories coupled with influence from authority figures convinced him of his guilt for 6 months. During this time, Subject, the witnesses, and all the evidence in the case were studied. No evidence supported an inference of guilt, and substantial evidence supported the conclusion that no crime had been committed. An experiment demonstrated Subject's extreme suggestibility. It was concluded that the cult did not exist and Subject's confessions were coerced internalized false confessions. During the investigation, 2 psychologists diagnosed Subject as suffering from a dissociative disorder similar to multiple personality. Both psychologists were predisposed to find the involvement of satanic cult activity.

The Active Participation of Highly Hypnotizable Subjects in Generating Their Hypnotic Experiences
Gorassini DR, Hooper CL, Kitching KJ
Imagination, Cognition and Personality Vol. 7(3), 1987-88, p.215-223

Hypnotized individuals have traditionally been considered to be detached from the control of their own suggested behavior. We tested this and the alternative notion that hypnotized subjects attempt to self-generate the experiences (i.e., mainly of involuntariness) as well as produce the behaviors thought to be prototypical of high hypnotic ability. In an experimental investigation, highly susceptible hypnotic subjects were found to engage in the kind of imaginative activity that would be expected of individuals who were attempting deliberately to generate their experiences of involuntariness; they engaged as actively in imagery-generation as did subjects who were specifically instructed to imagine during suggested responding, and they experienced as much involuntariness as subjects in whom suggested movements were produced by an external physical force. The implications of these findings for the neodissociation and social psychological theories of hypnotic responding are discussed.

Post-Traumatic Stress Disorder

The Body Keeps the Score: Memory and the evolving psychobiology of post traumatic stress
van der Kolk BA
Harvard Review of Psychiatry, Vol. 1 (5), 1994, p. 253-65

Ever since people's responses to overwhelming experiences have been systematically explored, it has been noted that the trauma is stored in somatic memory and expressed as changes in the biological stress response. Intense emotions at the time of the trauma initiate the long-term conditional responses to reminders of the trauma, which are associated both with chronic alterations in the physiological stress response and with the amnesias and hypermnesias characteristic of PTSD. Continued physiological hyperarousal and altered stress hormone secretion affect the ongoing evaluation of sensory stimuli, as well.

While memory ordinarily is an active and constructive process, in PTSD, failure of declarative memory may lead to organization of the trauma on a somatosensory level (as visual images or physical sensations) that are relatively impervious to change. The inability of people with PTSD to integrate traumatic experiences and, instead, to continuously relive the past, is mirrored physiologically and hormonally in the misinterpretation of innocuous stimuli as potential threats.

Animal research suggests that intense emotional memories are processed outside of the hippocampally mediated memory system and are difficult to extinguish. Cortical activity can inhibit the expression of these subcortically based emotional memories. The effectiveness of this inhibition depends, in part, on physiological arousal and on neurohormone activity. These formulations have implications for both the psychotherapy and pharmacotherapy of PTSD.

Transpersonal Psychology

Transpersonal experiences in childhood: an exploratory empirical study of selected adult groups.
Hunt HT Gervais A Shearing-Johns S Travis F
Percept Mot Skills 1992 Dec;75(3 Pt 2):1135-53

A questionnaire was developed to assess adult recall for a range of transpersonal experiences throughout childhood and adolescence (mystical experience, out-of-body experience, lucid dreams, archetypal dreams, ESP), as well as nightmares and night terrors as indicators of more conflicted, negative states. In two exploratory studies this questionnaire was administered to subjects with high estimated levels of early transpersonal experiences and practising meditators, with respective undergraduate controls. A cognitive skills/precocity model of early transpersonal experience was contrasted with a vulnerability of self model by comparisons of these groups on questionnaire categories, imaginative absorption, neuroticism, and visual-spatial skills, with some support found for both models depending on experience type, age of estimated recall, and adult meditative practice.

...

Conclusions
On the basis of these two studies, proclivity to early childhood transpersonal experience does not have to be associated with indications of trauma or self-deficit. The first positive and diverse childhood factor for the MIU [Maharishi International University] meditators and their lack of significant elevation in frequency of childhood night terrors and nightmares, along with the significantly higher visual-spatial ability and lower neuroticism in the childhood recallers of the first Brock [University] sample, are consistent with a developmental precocity/cognitive skills model for these subjects.

At the same time the developmental path into transpersonal experience is clearly more ambivalent for other subjects. For these subjects frequent mystical and out-of-body experiences seem to entail the appearance of or increase in night terror and nightmare states, and there is some evidence that high estimates of childhood sleep panic states may be associated with lower levels of imaginative and spatial abilities in adulthood. These subjects may lack the

visual-spatial skills that seem to be the cognitive bedrock of transpersonal experience, so their positive experiences are also part of an attempted containment and self-healing of early traumatization or deficit.

...

More speculatively there is some suggestion in the factor analyses) that the nonambivalent positive adult clusters of transpersonal experience tend to start in childhood, not adolescence — whether that experience be limited to lucid dreams starting at age five and developing into adulthood with no other categories added or the more diversified categories of some of the meditators. Along these lines Millar (1991), in an empirical study of psychics, found that the major predictor of whether their initial psychic "openings" were felt to be positive rather than terrifying was presence of frequent lucid dreams in childhood but not in adolescence or adulthood. Transpersonal experiences starting or markedly increasing in adolescence or early adulthood usually seem to come with the price of conflict or panic — perhaps in part also attested by Grof's (1988) recent work on "spiritual emergency." The inherent vulnerability and openness of self in adolescence noted by Erik Erikson (Erikson, Erikson, & Rivnick, 1986) may make feelings of transcendence inevitably somewhat threatening to a nascent adult self-identity based on issues of mastery and control, especially if one is not already familiar with such states. The role of meditation for such subjects would be to create a sense of stability, group identity, and social expectabilitv for experiences that might otherwise complicate a major life transition.

Taken with the anecdotal life-span literature on the flowering of spirituality later in life (Levinson, 1978; Erikson, et al., 1986; Jung, 1961), our findings on the predominant positiveness of the early childhood transpersonal categories may suggest that childhood and late adulthood are the times of life most open to nonconflicted, spontaneous expressions of spirituality. Indeed, Millar (1991) reports that transpersonal experiences in psychics begin most often in adulthood, with childhood next, and adolescence a very distant third. Spontaneous upsurges of transpersonal states in adolescence and early adulthood (especially outside of a spiritual tradition) may be inseparable from what Kohut (1977) would term self or narcissistic dilemma. Engler's (1984) observation of western meditators confusing their own selfpathology with the goals of meditation may apply mainly to the transitional ages.

Dissociative Disorders

Hypnotizability, absorption, and subscales of the Dissociative Experiences Scale in a nonclinical population

Smyser CH Baron DA
Dissociation 6(1), March 1993: 42-46

This study examined how the characteristics of hypnotizability and absorption relate to three sub-dimensions of dissociation, as measured by three subscales of the Dissociative Experiences Scale (DES) (Bernstein & Putnam, 1986). Fifty-three normal volunteers completed the DES and the Tellegen Absorption Scale (TAS) (Tellegen & Atkinson, 1974), and were assessed for hypnotizability on the Stanford Hypnotic Susceptibility Scale, Form C (SHSS:C) (Weitzenhoffer & Hilgard, 1962). The three subscales of the DES include Amnestic Experiences, Absorption, and Depersonalization (Carlson et al., 1990). Of the three DES subscales, the DES Absorption subscale was found to correlate strongly with both the SHSS:C and TAS, the DES Depersonalization subscale less strongly, and the DES Amnestic Experiences subscale only weakly with the SHSS:C and not at all with the TAS. These findings are generally consistent with those of previous studies (Frischholz et al., 1991; 1992). Results are interpreted as supporting J.R. Hilgard's (1970) theory of two developmental pathways to hypnotizability, one through absorption and the other through experience of trauma.

...

The weakest correlation was that obtained between the SHSS:C and the DES Amnestic Experiences subscale (r=.26).... [One] likely explanation for this low correlation is that it is a function of the population under study. We selected subjects without histories of trauma in our initial screen. Amnesic experiences such as those observed in severe dissociative disorders such as multiple personality disorder, posttraumatic stress disorder, and psychogenic amnesia tend to be associated with traumatic experiences. In a subject pool such as ours, selected for non-traumatized individuals, one might expect that there would be fewer individuals who experience amnesia, and therefore a lower correlation between amnesia and hypnotizability, than in a population not so selected.

This account is compatible with J.R. Hilgard's (1970) theory of two developmental pathways to hypnotizability. Hilgard proposed that hypnotizability can be caused by either of two factors: 1) the maintenance of childhood imaginative involvements (absorption) into adulthood; or 2) experiences of extreme trauma, for example sexual abuse during childhood. This theory is supported by E.R. Hilgard's (1968) finding of a bimodal distribution of hypnotizability scores. It seems likely, then, that our study selected out individuals who had attained hypnotizability through the second pathway (trauma), and that almost all of the hypnotizable individuals in our population had attained hypnotizability through the first pathway (absorption). Further study in a population of individuals with history of trauma would be valuable to assess these speculations.

Another finding which supports the notion of two pathways is the lack of correlation between the DES Amnestic subscale and the TAS. This suggests that both absorption and amnestic experiences seem to be related, even if weakly, to hypnotizability, but not to one another. This can also be taken as evidence in favor of the notion of two separate, and to a certain extent unrelated, pathways to hypnotizability.

Parapsychology

Does Psi Exist? Replicable Evidence for an Anomalous Process of Information Transfer

Daryl J. Bem and Charles Honorton
Psychological Bulletin 1994, 115(1), 4-18

Most academic psychologists do not yet accept the existence of psi, anomalous processes of information or energy transfer (such as telepathy or other forms of extrasensory perception) that are currently unexplained in terms of known physical or biological mechanisms. We believe that the replication rates and effect sizes achieved by one particular experimental method, the ganzfeld procedure, are now sufficient to warrant bringing this body of data to the attention of the wider psychological community. Competing meta-analyses of the ganzfeld database are reviewed, one by R. Hyman (1985), a

skeptical critic of psi research, and the other by C. Honorton (1985), a parapsychologist and major contributor to the ganzfeld database. Next the results of 11 new ganzfeld studies that comply with guidelines jointly authored by R. Hyman and C. Honorton (1986) are summarized. Finally, issues of replication and theoretical explanation are discussed.

Anomaly or Artifact? Comments on Bem and Honorton
Ray Hyman
Psychological Bulletin 1994, 115(1), 19-24

Bem and Honorton imply that the 11 autoganzfeld experiments demonstrate the existence of psi — a communications anomaly. They claim that the autoganzfeld results are consistent with previous parapsychological findings and constitute evidence for a replicable psi effect. Although the autoganzfeld experiments are methodologically superior to previous parapsychological experiments, the tests of their randomization procedures were inadequate. The autoganzfeld experiments consistently produced positive hit rates, whose combined effect was highly significant. However. these experiments produced important inconsistencies with the previous ganzfeld experiments. They also showed a unique pattern in the data that may reflect a systematic artifact. Because of these unique features, we have to wait for independent replications of these experiments before we can conclude that a replicable anomaly or psi has been demonstrated.

Response to Hyman
Daryl J. Bem
Psychological Bulletin 1994, 115(1), 25-27

R. Hyman (1994) raises two major points about D. J. Bem and C. Honorton's (1994) article on the psi ganzfeld experiments. First. he challenges the claim that the results of the autoganzfeld experiments are consistent with the earlier database. Second. he expresses concerns about the adequacy of the randomization procedures. In response to the first point, I argue that our claims about the consistency of the autoganzfeld results with the earlier database are quite modest and challenge his counterclaim that the results are inconsistent with it. In response to his methodological point. I present new analyses that should allay apprehensions about the adequacy of the randomization procedures.

Reincarnation

Birthmarks and Birth Defects Corresponding to Wounds on Deceased Persons
Ian Stevenson
Journal of Scientific Exploration, Vol. 7,No. 4, pp. 403-410, 1993

Almost nothing is known about why pigmented birthmarks (moles or nevi) occur in particular locations of the skin. The causes of most birth defects are also unknown. About 35% of children who claim to remember previous lives have birthmarks and/or birth defects that they (or adult informants) attribute to wounds on a person whose life the child remembers. The cases of 210 such children have been investigated. The birthmarks were usually areas of hairless, puckered skin, some were areas of little or no pigmentation (hypopigmented macules); others were areas of increased pigmentation (hyperpigmented nevi). The birth defects were nearly always of rare types. In cases in which a deceased person was identified the details of whose life unmistakably matched the child's statements, a close correspondence was nearly always found between the birthmarks and/or birth defects on the child and the wounds on the deceased person. In 43 of 49 cases in which a medical document (usually a postmortem report) was obtained, it confirmed the correspondence between wounds and birthmarks (or birth defects). There is little evidence that parents and other informants imposed a false identity on the child in order to explain the child's birthmark or birth defect. Some paranormal process seems required to account for at least some of the details of these cases, including the birthmarks and birth defects.

(continued from page 15)

Footnote

*1 'encontrant' - a term I develop from the Medieval English verb *encontren* to use as a noun for one who encounters, since I find no better term. I considered "Mystes", or one initiated in mysteries and either interprets mysteries or initiates others into them, from the Greek *mystagogos - mystes*. "Mystagogue" did not quite fit my needs. 'Subject' was another consideration, and may be used at times but the term implies one who is under the authority or control of, or owing allegiance to, another, and implies as well an originating cause. This assumes too much. "Participant" suggests too much willingness at this time and I refuse to use "victim" as too prejudicial and demeaning, and with too popular a usage today, i.e., just about everybody is a victim of something or other in our hard times. (Major aspects of victimization do occur, however, but are caused by those attempting to discredit expressions of the trauma as described by encontrants such as Travis Walton and Linda Cortile in recent Mufon UFO Journals, and by Ed and Francis Walters in their books about the Gulf Breeze sightings and encounters).

By similar token, I refer to "creatures" or "light-beings" rather than "aliens" or "extraterrestrials" although they may well be. Also, I refer to the possibility of time travelers, future human beings, as suggested by Marc Davenport in his recent book. And, these creatures may be counterpartners of consciousness, aspects of the mirrors of consciousness, since their appearances frequently involved altered states of consciousness as well as represent estrangements from our regular, limited concepts of time and space.

Experiencers' Section

On Comparing Disbelief of the Holocaust to Disbelief of Anomalous Experiences

by Georgia Flamburis

I have concerns about frequent comparison of individuals who do not believe Holocaust survivors to individuals who do not believe anomalous experiencers.

The analogy may be well-meaning, but, to me, it is an inappropriate comparison of two essentially different types of human experiences. All genocide committed by man against man is very real physical and emotional torturous experience. Victimization is further magnified by disbelievers. This is not, in my opinion, the trauma felt by experiencers who feel victimized by gray aliens and disbelievers. I do not mean to minimize the sense of isolation or ridicule some experiencers may have, especially if others cannot credit the strangeness of their reported experiences. Comparing the two seems misleading as to extent and kind of trauma especially since the reality-level of non-ordinary experiences is not fully understood yet.

Analogies such as this could possibly further increase public dismissal of reported non-ordinary experiences and could also diminish the credibility of those reporting it. There must be other, better ways to describe the impact of non-ordinary experiences and the effects of disbelievers in the phenomena without comparing it to the Holocaust.

Alien Abductions and Childhood Sexual Abuse: Personal Notes

by Ann Livingston

Thank you for publishing my piece in the Experiencer Section of the December, 1994 BAE Newsletter! I have received several favorable comments on it to date, one of the most meaningful to me being the compliment offered by Dr. Leo Sprinkle.

It is nice to know that experiencer ideas are welcome. even though my piece was not developed to any degree of scientific precision. Perhaps later, if I gather statistics on CE-IV experiencers who are also being victimized by alleged, government sponsored, electronic harassment/mind control technologies, my future contributions may entail more of a scientific approach.

No doubt you have seen the December 1993 MUFON UFO JOURNAL, in which Dennis Stacy advises that, to forge alliances with mainstream scientists, we should cease to mention the UFO enigma and merely work with details of a particular scientific issue. This is presumably to avoid making anybody feel threatened by the esoteric, scientifically unproven nature of UFOs.

I don't necessarily agree with Dennis all the way. but I certainly do see the rationale behind his statements. Although I question the value of trying to become allied with certain individuals. such as the folks over at the FMS Foundation. who claim that no dead people or aliens have come forward to say they've been falsely accused. That was a cheap shot. unworthy of any true scientist. I'm glad you printed it, however, thus giving those folks a chance to make proper fools of themselves!

In this issue I noted that the apparent rivalry between alien abductions and childhood sexual abuse memories is still alive and well. Said rivalry is a false issue: a red herring, if you will, concocted by those who are into extreme denial over the UFO and alien abduction enigma. As I said in my article. both issues are extremely important to the experiencer, and both may co-exist in the same person's case.

For example, in mine, it seems the aliens may have either impersonated my stepfather or created a "screen memory" during which he stands, absolutely still, in a far corner of my bedroom, just staring at me. Was it him, or a gray, who actually stood there? If it was my stepfather, was it really him in the physical sense, standing perfectly still and staring because he was immobilized, perhaps in a trance? Or, was it a false image?

We will never know, because my stepfather died in 1976 and so is no longer around to answer questions. Or, to complain of being falsely accused!

Back in the 1970's. when I was undergoing psychiatric treatment for acute anxiety and the underlying long term causes for same, anything the doctors could not explain was attributed to repressed memories of childhood sexual abuse. I did not believe my doctor at the time, but had no valid argument to refute his claims, either. However, I did challenge him to hypnotize me and he refused.

All my doctor accomplished with his theory was to reinforce the anger I felt toward my parents and enable me to perpetuate it long after it remained healthy to do so. In that respect. I believe my doctor did me a gross disservice. Thankfully, I was intelligent enough to eventually calm down and try to think things through in a more logical manner. Which brings me to another point, one that I did not make in my article: unchecked anger toward one's parents for real or imagined childhood injustices does severely hamper one's ability to investigate the past in a responsible, fact finding manner. These issues must be treated in therapy and resolved sufficiently before any objective work can begin.

In my situation. when the CE-IV situation became my principle focus as I delved into the past, I was able to get past any residual anger and look more objectively at alternative scenarios with a possible alien related component. At least now, when I look back to my years of early puberty, I remember how I suffered emotionally. but at least can entertain the idea that it may not have all been the fault of my parents. At least I have some alternate theories to pursue as well.

I don't advocate that any person in a situation like mine deny his or her anger toward parents. Work with it and work AROUND it instead. When someone is ready to accept alternative possibilities, they will suggest themselves.